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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

DECEMBER, 1903

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXIV.

DECEMBER, 1903.

NO. 12

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

GRATUITOUS distribution of tracts has long been practised in China," writes Rev. John L. Nevius, "remarkable in moral tone and character. Some, on account of their superior excellence in matter or style, are regarded as standard works throughout the eighteen provinces. The titles of some of these tracts are: 'A Book on Daily Self-Examination,' 'A Book on Rewards and Punishments,' and 'Light in a Dark Dwelling.' The distribution of these tracts is regarded as of great merit, securing many advantages to those engaged in it."

THE Sunday-school Centenary celebration at Serampore brought out many warm expressions of what this agency had done for India. The number of children under instruction, computed as hundreds of thousands, form an army of students of God's Holy Word, which Dr. T. J. Scott, the Honorary Secretary, calls "the sheet anchor of our race." The germ of the Sunday-school started by English Baptist missionaries in 1800, led to a more complete organization July 9, 1803, the results of which only eternity can reveal.

NORTH of Lucknow we hear of a mission for "secret disciples" in India, who need opportunities for industrial efforts, while under instruction in the spir-

itual life. "The Mission provides for widows and orphans rendered helpless by the oft-repeated ravages of famine; for secret disciples who are prevented from coming out openly for Christ owing to the certainty of losing their employment; and for the constantly increasing army of converts who roam the country helpless and hopeless, shunned by their former heathen employers, and for whose bodily necessities the missions responsible for their knowledge of salvation are totally unable to provide."

IN Southern India we hear of an interesting revival in villages under the care of the Dravidian Mission. Mr. Aziz writes: "Several new villages are added to our list, with adherents or baptized Christians. Especially encouraging is the work at Pollapondi, where I baptized seventeen persons, and where a meeting, which was attended by the whole village, continued until midnight. Ten more people have since come from the same place for baptism, with the news that the whole village is getting ready to come over to the Lord's side, and hand over their idol-temple to us for a schoolhouse and place of worship. In another village seven caste families are ready to become Christians."

FOR over twenty years the Church Missionary Society has been the only Protestant mission in Kashmir. "Its chief centre of work is Shrinagar, where there are flourishing schools and a fine Hospital. Zenana work has many difficulties, as Kashmiris see no use in having their daughters educated. But prejudice is slowly giving way, and more and more are doors opening.

"Missionaries are set apart for evangelistic work, and the influence of the Gospel is being brought to more distant towns, and to the picturesque hamlets in the narrow valleys of the mountains."



MISS ELLEN H. TODD.

IN EASTERN LANDS

INDIA—ALLAHABAD.

FROM THE PURDAH.

By MISS ELLEN H. TODD.

ONE Saturday morning we had a most informal gathering from among our zenana pupils. We had invited only the most earnest of our Bengali pupils, but two from the Hindi houses accompanied them, as the husbands of our other pupils would not give them permission to come to us. The conveyances arrived before we had finished breakfast, as the guests, twenty women, several girls, and fifteen children, seemed anxious to lose no time in coming together. A missionary who is visiting in Allahabad for the especial purpose of holding meetings for Indian Christians was invited to speak to these heathen women, and was thankful for the opportunity. She lives in a village among the people and her overflowing love for them has brought her very close to them. As she speaks the language well, our guests were charmed with her frank way in meeting and talking with them.

She held earnest personal conversations with the different guests, and then gave a simple, earnest message to the whole group.

We had taken the younger ones to another part of the house, that while they were amused, the older guests might have quietness for listening to God's Word. Although there were chorus hymns in Bengali and Hindi, the feature of the occasion was singing some original verses about Christ, written by a shy, refined Bengali woman. It took much courage for her to sing these verses before others, as they manifested plainly her love to Christ. Mercifully all the women present were earnest souls, so that no comment was made which might have wounded. Another woman went into an adjoining room to pray with one of our missionaries.

After three hours had passed, it was suggested that the visitors might be tired and would wish to go home, but decidedly they said, "No indeed; we wish to stay." When we considered what this visit meant to these women, shut up in the close retirement of the zenana, and for them to see such different conditions as with us, we could not but be patient with them, although their entertainment for a length of time is a great weariness. Many earnest words were spoken which we pray may take root in the hearts of these women and produce fruit in the coming days to God's glory. Before the guests left us I gave each one a large picture card, besides a smaller one with a Scripture text in Bengali, much to their delight. We ask you to pray that God will use these gatherings to win souls to Himself.

JHANSI.

AN INNER GLIMPSE.

By DR. ALICE S. ERNST.

THE patients in our Mary S. Ackerman Hoyt Hospital include women and children from all classes of native society, Hindu, Mussulman, and Christian. Most of them come from Jhansi, but others from neighboring native states, or distant towns and villages. A few months ago we had a patient from the native state of Datia,

where no mission work has ever been done. She came to us for a plastic operation on her nose, the end of which her husband had bitten off because she failed to cook his food to his satisfaction. Besides a successful operation, we taught her to read in Hindi, her own language, and when she returned to her home, she took with her many tracts and portions of Scripture, which she promised to distribute carefully. She has been much in our prayers since she left us, and we have faith to believe that God will bless these efforts to His glory.

All forms of mission work are new to Jhansi, and this is particularly true of medical work. We are rapidly winning the confidence of the people who come to our Hospital and Dispensary in increasing numbers. Some days we have more than one hundred out-patients and eighteen in-patients at one time. How much encouragement this means, only those understanding the superstition and conservatism of the natives can realize. The women are from the highest castes and best families.

It is significant that our first adult convert was a Brahmin widow. The day she was baptized in our Dispensary waiting-room, mats were spread on the floor for some guests and chairs for others, and with the decorations of flowers, the place looked beautiful. The patients who were able to be out of bed came, also our Christian workers, the servants and their families, making quite a large audience. The service was solemn and impressive, Dr. Holcomb officiating.

Every Dispensary patient has the Word preached to her, and when she has persons in her household who can read, a tract in her language is given to her. This is a great agency in spreading the Gospel, for have we not His promise, that His Word "will not return to Him void"? The testimony of many Christians is, that they were first led to think of God as their Father, and of Christ as their Saviour, by reading a tract or some portion of Scripture.

Our in-patients are under regular Christian instruction, and it is delightful to see how changed they become. As yet many have not openly taken their stand as Christians, but we work pray and hope, and we ask your prayers that God may greatly bless this medical mission to His Glory, and to the everlasting good of these poor people.

CALCUTTA.

A DECISION NEEDED.

By MRS. NIRMALABALA SHOME,
BENGALI PRINCIPAL OF HIGH SCHOOL.

THE time has come when in the interests of our High School and the newly started College I should write, as one long associated with the Woman's Union Mission, what may enable you to come to a decision as regards its continuance. In the autumn of 1886, as you know, this High School for Christian girls was started, and by the grace of Him who alone can give stability to human work has had its existence for seventeen years. The foundation of the institution has been the Word of God, and its highest aim God's Glory.

People in Great Britain and America feel, to a great extent, that the only work worth doing and spending money upon is that of direct evangelization. If one's aim in imparting education was the fulfilling of an end and not the adoption of one of the *very best of means* towards a desired end, such a view would certainly be correct. But the aim of teachers is to bring their pupils to the feet of Christ and make them vessels sanctified and meet for the Master's use. The craving for intellectual pursuits in the Bengali is innate and strong, so that should one door be shut another would be sought.

The question naturally arises, Has the work of education borne fruits? That it has will be emphatically proved by the conversion of such eminent men as Rev. K. C. Banurji, Rev. Lal Behari Day, and hundreds of others who first learned the truths of Christianity while students in colleges.

Have mission schools for girls, then, proved a failure? By no means, for considering the short period during which higher education has been imparted to them, they have fully repaid the kindness of their benefactresses by devoting their energy and talents to the cause of the Master in the mission field, and shedding the light of their Christian lives in their homes.

When Miss Gardner started this school she intended ultimately turning it into a college, for in the prospectus published we find: "Entrance School and College for Native Christian Girls." For years this wish was strengthened, as she saw girls matriculating from her school and joining the Be-

thune College, the only one for girls in Bengal, Behar, and Orissa, so far as I know. This is a government institution and entirely under non-Christian management and supervision.

At Miss Gardner's earnest request I started a College last year in connection with our High School, although on a small, unpretentious scale. To explain the word College as used in India, I take the instance of a girl who passes her entrance examination from any high school and enters the College for a five-years' course of study. At the end of two years she has to pass a University examination, and if successful she is said to have passed her First Arts. At the end of another two years she passes another University examination, when, if successful, she takes her Bachelor of Arts degree. At the end of another she is examined for Master of Arts degree. Every one does not go through all the examinations, nor do they end here. One can take as many years as they like, but not less than five.

Since last year we have started only the F. A. Class, for the first two-years' College course. At present we have among our pupils six girls studying in the College. That there is great need for a College for girls under Christian training and supervision will not admit of a moment's doubt. To send girls before their Christian character has been matured to an institution entirely under non-Christian management and influence, is, to say the least, not conducive to the development of spiritual life.

I make an appeal for this High School which has survived many a storm and has become an institution of well-established reputation. Over and above the good work it has already been doing, we wish it to prove a true Christian home.

I am willing not only to work hard for it, but to manage on very limited means, making the same building and school rooms serve for both High School and College. When I send up our first number of young girls for the F. A. examination in March, 1905, we can judge better of means to an end.

How shall we have the heart to send our six young girls, studying for the entrance examination into the midst of temptation and adverse surroundings, if it be possible for us to give them all the instruction they need?

May the Lord help you to come to a right decision!

JAPAN—KARNIZAWA.

DURING VACATION.

By Miss S. A. PRATT.

NO place is so thoroughly restful as Karnizawa, a plain surrounded by mountains covered with many varieties of wild flowers. From my window I have a view of five ranges of mountains, and although they were once heavily wooded, the trees have been cut down for charcoal, and tiny slips are being set out in many places, according to Japanese rule, making the hillside look like cut velvet. A few miles distant is the active volcano of Asama Yama, which from time to time sends out clouds of smoke, and covers the foliage with gray ashes.

Two hours by rail down to the valley is the village of Urda, where two of our Bible women lived, one an elderly woman, and the other a promising young girl, whom I permitted to return home during vacation, hoping that the air of her native place would benefit her, as she had been ill.

When I went to her village I found she had died, and her parents were deeply afflicted. As I left, the mother said: "I cannot resist any longer, but I will become a Christian as my child was." One of our Bible women, stationed in Omata, was in Urda for the Summer and promised to teach these parents carefully. They consented to a Christian funeral, and the services were held in the church, which was well filled. Some of the young Bible woman's friends sang a hymn very sweetly, and the pastor preached a telling sermon. He spoke of her influence, her deep love for Christ, and her desire to win souls for Him. The parents and relatives had never before heard a Christian sermon, and my heart went out to them, hoping they may speedily know the true God.

The elderly Bible woman who is left there is a real saint, and always ready to speak the right word in season. We are to take up the study of Isaiah the coming Winter, as we have a course on the prophets, and I ask your prayers that each one of our Bible women may truly realize that she belongs entirely to God, and that she may live and work wholly for Him.

HOME NOTES

FOR HER SAKE.

WHEN our lamented Miss Gardner was appointed superintendent of our Calcutta Mission, she was brought into intimate relationship with many a gifted Bengali girl, who might prove a powerful leader among her countrywomen could she but have the highest Christian development. Gradually the conviction deepened, until it took shape by gathering a few students into a school separated from our Orphanage, where special training was planned, which included a graded course of study.

About this time a bequest of ten thousand dollars came to our Society in memory of Mrs. Samuel J. Broadwell of Cincinnati, Ohio, who was one of our vice-presidents. As she had formed a warm friendship for Miss Gardner, it was deemed especially fitting that the memory of a lofty, consecrated life should be associated with a work which might be a permanent benefit to many a ransomed soul. Thus this school became known as the "Lily Lytle Broadwell Memorial," and as such won many warm donors who took scholarships in it, and made other gifts essential to the perfecting of the educational course.

Ten years of earnest work and blessed fruition seemed to warrant further development into a college, as no *Christian* institution of that kind existed in Bengal, and a corps of highly educated native Christians became associated with the work. A difficulty then arose, inasmuch as the bequest of ten thousand dollars was made "to build or purchase" a suitable memorial, and no property could be secured in so vast and costly a city as Calcutta for five times that amount. During Miss Gardner's furlough last winter, facts were brought forward which led to the bequest being transferred to the building of a much-needed "Children's Ward" in our Margaret Williamson Hospital in Shanghai.

Notwithstanding her disappointment, Miss Gardner acquiescing in this decision, calmly and steadily faced the fact that this darling project of her missionary life must now rest for its continuance on the higher platform of complete trust in the power of our Divine Teacher. She planned for it and

prayed for it, as only those can who have faith in the opportune birth of a Heaven-inspired thought. Sorely was she tried during her furlough, when wise physicians discouraged her visiting our constituency, where she counted many ardent friends, whose hearts she knew how to touch with a power all her own. But she could write for the school, and could plead for a future, which her undaunted eye pictured in glowing colors. Death came swiftly and arrested what seemed to her a certainty.

Those who stood near her in those last hallowed moments said: "Why not turn this school so dear to her into her memorial?" It remains for us who valued her beautiful service of twenty-four years among Indian women and girls, to answer this. Shall we have in Calcutta the "Sarah F. Gardner College," at whose doors generations of young Christian girls of high aspirations may knock, with a sure hope that they will be admitted, and learn how in turn to uplift their countrywomen? Shall the years to come keep the memory of this consecrated life as a veritable beacon, which may shed its illumination in hundreds of darkened homes and over a myriad of undeveloped lives? Will those who knew and loved this honored servant of the Lord make this possible?

"I GIVE THEE ALL."

CONSECRATED language can give no deeper nor higher note, and although the words should be on the lips of every Christian, pre-eminently do they furnish the only motive for the foreign missionary, who leaves every known path, to tread one hidden to all but the eye of faith. Doubtless these words formed the purpose of two ardent young missionaries who sailed under our banner November 14th for India.

Miss Mary D. Fairbank returns to the land of her birth, her family for three generations having given their best powers to the developing of Christian lives and communities in India. She joins her sister, Dr. Rose Fairbank, who is one of the medical staff in the Mary S. Ackerman Hoyt Hospital at Jhansi. Practically in many lines of work this station is virgin soil, as it has only been in the possession of the British since the Mutiny, and its possibilities of development are boundless.

Miss Fairbank is appointed as the head of our *zenana* work, for a walled city of sixty thousand inhabitants, and a large native occupation in military and civil cantonments furnish opportunities for reaching secluded women which are second to none in the Empire. She goes out as the representative of a school at Dobbs Ferry, N. Y., under the management of the Misses Masters, as the pupils by furnishing her salary will feel as if they too were working in India, the land of historic splendor and yet of debased womanhood.

Miss Alice E. Wishart, who accompanies her, is appointed to our Mission in Allahabad, the second station, it will be remembered, opened by us in India. To her every experience there is new and untried, and no association of family or birth surrounds this land of her adoption. But for her, as for many another ardent soul, she can look back on her past and tread the threshold of the future with the glowing motive "the love of Christ constraineth me."

Farewell services for these new reinforcements were held November 13th at the Bible House, whose walls have so often resounded with prayer and praise in our behalf.

Follow these young servants of the Lord with your tender love, pray them by your increasing importunate petitions, into the truest success, and hold up their hands by your unswerving confidence that the Angel of the Covenant will lead them into the "green pastures" He has prepared for their willing feet, refreshing them as only He can by the "still waters."

BLESSED SABBATHS.

THE *Indian Messenger*, a native organ in the interest of the Brahma Somaj, gives this wonderful testimony to advantages of the Sabbath:

"The institution of weekly worship must be considered one of the magnificent achievements of Christianity. The blessedness of one day's respite from the worry, bustle, and tumult of work, of forgetting the petty little cares of the world, its breathless competitions, the daily drudgery, and hourly vexation, and of turning to the other side of life, to God and things and concerns of eternal significance, is unspeakable. Those who have seen a Sunday in a Christian country can understand

the full significance of what we mean. The deserted markets, the quiet roads, men, women, and children walking to the church in their best dresses and sweetest of tempers, the reverent air, the genial greeting, all seem to bring in an atmosphere of sanctity, peace, and love. One cannot but be filled with holy thoughts and noble aspirations in such an atmosphere.

"Then there is the positive teaching from the pulpit. In the midst of the hurry and the absorption of work we might have forgotten the eternal verities of life; who of us can say that he has walked in the world and has not once slipped his foothold, that he has always done justice, loved mercy, and kept an even temper? The continual stress of life, the cares, worries, vexations, and temptations unconsciously drag us down; and we know not that we have walked astray. But away from the scene of trial and temptation, leaving the world of work behind, when we sit in the place of worship, hallowed with a thousand sacred and tender associations, the chorus of voices pouring in impassioned music of supplication, praise, and prayer or the congregation bent in prayer, or the minister raising his voice in earnest plea for justice, mercy, and love, the still small voice, which we heard not in the heat of the hour of business, or hearing disregarded, asserts itself. It cannot but be that under such circumstances we are morally strengthened and spiritually elevated. This is worship which, if not religion, is the best part of it. A religion which has not organized this institution of periodical worship has strangled itself. The power and potency of religion is in its worship. Its inspiration, its consolation, its chastening, its strengthening, all come from worship."

ONE with a sense of human nature writes: "It is sad to think so, but it is nevertheless true, that there is a lot of incompatibility among Missionaries. . . . Differences there will be to the end of the chapter; but the trouble is, each man expects everybody else to be the same as himself. Fault-finding, flaw-picking, ruminating over imaginary grievances, making a mountain out of a mole-hill, nursing one's hurts instead of laughing at them, wearing green glasses—these are some of the prevalent causes of incompatibility."



LITTLE JAPANESE YOSHIA.

FOR MISSION BANDS.

OUR BABY AT THE GATE.

By JULIA E. HAND.

MY name is Yoshia, which is Japanese for Joshua, and I want to tell you how I, a little black-eyed Japanese boy in a heathen land, came by my Christian name. But first I must tell you how I ever came to be here at all, the smallest and most petted member of a great family of foreign ladies and Bible women and merry school-girls, all living together in one big compound at the top of a steep hill in Yokohama. It was all because my mother, four years ago, decided to come to the great city to seek her fortune, and because she found a situation as little serving-maid to the strange-looking foreign ladies in the great house. They had such queer pale faces, such soft light hair, and such blue eyes—all so different from anything my mother had ever seen before, that at first she could hardly keep from staring very hard at them. Then they wore strange tight dresses, with tight bandages about the throat, and their feet were buttoned tightly into

leather cases, and when they went out of doors, they covered their heads with very fine ornamental things they called hats. My mother had never worn a hat in her life and did not know that women ever did!

So my mother staid week after week and month after month in the strange house, where every one sat on chairs, instead of on the floor, and she learned to do many things: to lay the high tables from which the foreigners ate; to make the beds, so high they seemed like tables to my mother, who always slept on the floor; and to dust the many strange objects that filled all the rooms, the names of which she could not even guess.* In Japan the rooms are quite empty, only a few cushions on the floor in place of chairs, one little table a few inches high, and a vase for flowers.

But my mother, during those months of life in the foreigners' house, learned about something else that to her was stranger still. She learned about the foreigners' God. This knowledge came slowly at first. She learned that this God made people happy, for the foreigners seemed always cheerful, and my

mother thought them very happy! and they were women, too! Then she learned that the foreigners' God was a God of Love. The foreigners surely must have loved their God, for they seemed to do all they did, for Him. And when they knelt down and talked to Him, as they did in the dining-room every night after dinner, they spoke to Him just as though He were a father, a very kind father, or a tender mother. This surprised my mother very much, for you do not talk to the gods in Japan as if they were your father, and loved you.

But the very best thing my mother learned about the foreigners' God was, that He was willing to be her God and father too. "It must be so," thought my mother, "for the teachers say so." And surely He was the God of all the Japanese Bible women, and the teachers and the girls. They all loved Him, and He comforted them and took care of them, and helped them to be faithful and industrious, and made their lives beautiful. So my mother said she would take the Christians' God to be her God.

There was a young man on the place who worked in the garden, and cleaned the porches and carried water, and did other things, who had also learned to know and trust the true God. And this is how it came about that one Spring there was a Christian wedding, and my father and mother began living together in a tiny little house right at the gate. And then, after a year or two I came to live in the little house with them, to make them happy, and make them stronger and better. They feel now that they must be strong in the Lord and very true and faithful to Him, for I am going to be just like my father. Little Japanese boys are usually what their fathers are, and girls are like their mothers. The foreign teachers say that is why Christian schools are so important. They are making Christian women, to go out and become Christian mothers and bring up children to know the Lord. There are so few children in Japan who have Christian homes that I am a very fortunate boy.

When the foreign teacher gave me my name (it was when the Bible women were studying about the Bible Joshua), she told my father that I must grow up to be a leader of my people. Will you pray for me, the little Joshua of the American Mission Home, that that may come true, and that I may

really lead many of my people to know the only true God and Jesus Christ His Son? I am very busy every day now, helping my mother, for she straps me fast to her back every morning, and I stay there while she does her own work and makes the foreign rooms tidy. I go to Chapel every day, and hear the Bible taught and prayers said, sitting with my father and mother. I like very much to join in the hymn-singing, but the foreign teachers think it best for me not. I wonder why? My voice is certainly a strong one.

After a certain number of days in the life of a Japanese baby have passed, the father and mother take it to the heathen temple for worship. That day fell on Sunday, and my father and mother took me to the Christian Church, and sat through the service with me. That was my first Christian service. I was forty days old. Please, pray that I may dwell in the house of the Lord forever.

RICH TEMPLES.

IN a charming book called *India and Daily Life in Bengal*, by Rev. Z. F. Griffin, B.D., he tells these stories of how the heathen priests grow rich.

At Mattea, the reputed birth-place of Krishna, are to be found the famous "weighing arches" where kings and princes on pilgrimages weigh themselves in scales against pounds of gold, which is devoted afterwards to the priests.

The temple at Puri is the richest in India. Seven hundred Hindu missionaries travel to the villages throughout India and learn the financial position of every one who makes a pilgrimage to the shrine of Juggernaut. None are admitted under \$6, and should this amount be loaned by the priests, three cents on every dollar is charged as monthly interest. The payment of this is a sacred obligation, binding the family even as far as fourteen generations.

IN Siam words are very suggestive. "Flat-tery, a good kind of curse word; whiskey, sin-water; preach, a missionary word; large, an adjective of preacher; daughter, a girl-son; modesty, a good adjective of girl; angel, God's boy."

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from October 1 to October 31, 1903.

NEW HAMPSHIRE.	
Nashua.—Miss. Study Class, Mrs. J. M. Griswold, Treas., for Katie, M. A. M. School, Cawnpore,	\$5 00
MASSACHUSETTS.	
Boston.—Boston Br., Mrs. Henry Johnson, Treas.; Y. W. C. Ass'n (Lowell), Miss L. A. Bigelow, Treas., toward support of Tawari, 5.00; Bible Reader Champula, 5.00. Total,	\$10 00
NEW YORK.	
Brockport.—Y. W. C. Ass'n, Normal School, Miss E. G. Lamb, Treas., for Japanese Scholarship, Corona.—"Leverich Mem'l Band," Mrs. M. Le Forte, Treas., for Bible Reader, Japan,	\$10 00
New York City.—Mrs. Samuel J. Broadwell, Mrs. DeWitt Knox,	15 00
Per Miss C. D. Loomis, for the building fund, Yokohama,	25 00
Subscriptions to <i>Missionary Link</i> : Mrs. R. R. Proudfit, .50; Mrs. Elbridge Torrey, 2.00; Mrs. Truman Weed, .50; Mrs. A. W. French, .50; Miss Van Winkle, .50. Total,	280 00
Oswego.—Normal School, Miss J. G. Case, Treas., for child, Calcutta Orphanage,	4 00
Vonkers.—A friend, per Miss Easton, for Miss Pratt's work, Japan,	7 66
	5 00
Total,	\$356 66

NEW JERSEY.	
Englewood.—Mrs. L. K. Bulkley, for building fund, Yokohama,	\$50 00
Jersey City.—Mrs. L. A. Opdyke, 20.00; Mrs. J. R. Vandyck, 10.00, for the support of Chinese girl, Shanghai. Total,	30 00
Morristown.—For Miss Gardner's work,	10 00
Newark.—Newark Aux., Mrs. E. D. G. Smith, Treas.; Miss Strong, 2.00; Mrs. Allis, 3.00; Miss Halsey, 20.00; Miss E. J. Clay, 5.00; Miss J. E. Stiles, 5.00; Mrs. Lytle, 1.00; Mrs. E. H. Nichols, 5.00; Mrs. R. H. Allen, 10.00; Miss Wallace, 15.00; to support Moti and Pieri, in Cawnpore, 40.00; Shun Oishi, in Yokohama, 40.00; Sharut, in Calcutta Orphanage, 25.00. Total,	171 00
Paterson.—Miss J. Redman,	5 00
Passaic.—Y. W. C. Ass'n, Miss Edith Lanning, Sec'y,	6 00
Phillipsburg.—North End Miss. Soc., Miss A. R. Campbell, for Bible Reader, Japan,	15 00
Total,	\$287 00

PENNSYLVANIA.	
California.—Normal School, Miss Marian Rodebaugh, Treas., toward salary of Miss Kendrick, Jhansi,	\$11 50
Germantown.—W. and O. Band (see items below), S.-S. First Pres. Ch., Mr. R. A. Davies, Treas., for child, Calcutta Orphanage,	55 00
Philadelphia.—W. F. Miss. Soc., Ref. Epis. Ch., Miss M. V. Hammer, Treas., for Bible Reader, Japan,	7 50
Philadelphia Br., Mrs. Wm. Waterall, Treas., for freight fund,	15 00
Shippensburg.—Normal S. S., Miss A. V. Horton, Treas., for day school, Jhansi,	8 00
	3 30
Total,	\$100 30

MARYLAND.	
Baltimore.—Associate Cong. Ch., Mrs. E. E. Ware, Treas., for Nurses' Home, Jhansi,	\$13 18
OHIO.	
East Liverpool.—Mrs. Warren Crawford, freight on box to Mrs. Lee, Calcutta,	\$2 50
Gambier.—Harcourt Pl. Seminary, Mrs. H. N. Hills, Pres., for scholarships in Japan and India,	42 81
Total,	\$45 31

MICHIGAN.	
Kalamazoo.—Y. W. C. Ass'n, Miss M. I. Edwards, Treas.,	\$12 50

MISSOURI.	
St. Louis.—Mrs. S. W. Barber's collection, for Bible Reader, Calcutta,	\$20 00

KANSAS.	
Goddard.—Miss. Soc., Mrs. H. A. Grimes, Sec'y, toward support of Genda, M. A. M. School,	\$15 00

SUMMER OFFERING FOR GENERAL TREASURY.	
Bristol, Conn.—Miss Beach, from friends,	\$5 00
Boston, Mass.—Miss S. H. Hooker,	10 00
Rockford, Ill.—Mrs. A. L. Potter,	10 00
Total,	\$25 00
Grand total,	\$889 95

ELIZABETH B. STONE, <i>Ass't Treas.</i>	
FOR SCHOOL, YOKOHAMA.	
Mrs. Ackerman, 50.00; Mr. Ackerman, 10.00; Mrs. Bridgman, 5.00; Tea at Plainfield, 118.50; a friend, 50.00; Mrs. Robinson, 10.00; Mrs. W. W. Farr, 5.00; Miss E. G. Houghton, 300.00; Mr. Tweed, 25.00; Mrs. and Miss Boutell, 10.00; Mrs. Percy Stuart, 5.00; Mrs. J. W. De Graff, 10.00; sale of paper dolls made by Japanese girls, 10.00; contributions, 15.50. Total,	\$624 00

WILLING AND OBDIENT BAND.	
(Rev. D. M. Stearns, Germantown, Phila., Pa.)	
To Japan :	
God Freely Justifies, for Fukazawa Tomi,	\$10 00
T. Edward Ross, for Inomata Hana,	15 00
Scranton Willing Three, for Yamada Kaoru,	5 00
D. E. R., Baltimore, for Mingaki Youi,	5 00
Rev. C. H. Mytinger, for Nakamura Yasu,	5 00
McMurray and Bisel, Saiki Yachiyo,	10 00
Total,	\$50 00
To China :	
A young man's tithe, for Mrs. Tsaung,	5 00
Grand total,	\$55 00

RECEIPTS OF THE PHILADELPHIA BRANCH.	
Quarterly interest on Elizabeth Schaffer Fund,	\$54 00
Semi-annual interest on Mrs. Earley Fund,	27 50
Semi-annual interest on Martha T. Carroll Fund,	11 00
Semi-annual interest on Miss Pechin Fund,	5 50
Semi-annual interest on Miss S. K. Davidson Fund,	100 00
Total,	\$198 00
MARY L. WATERALL, <i>Treas.</i>	

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

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TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

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Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
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 Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
 Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
 Mrs. Lavinia Agnes Dey, }
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 Eleanor S. Howard-Smith Memorial—Friends.
 Charles M. Taintor Memorial—A Friend.
 Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
 Associate Congregational Church, Baltimore.

CONCERNING MISSION BOXES.

FRRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound, Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles* or *trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby hobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.

- Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
 Mary Ogden Darrah— }
 Robert and William Van Arsdale—Memorial by their
 sister, Julia C. Van Arsdale Jones.
 New Jersey—Miss Stevens.
 Henry Ward Beecher— } Plymouth Foreign Missionary
 Ruthy B. Hutchinson— } Society.
 Mary Pruyn Memorial—Ladies in Albany.
 Samuel Oakley VanderPoel—Mrs. S. Oakley VanderPoel.
 Charlotte Otis Le Roy—Friends.
 Emma W. Appleton—Mrs. William Appleton.
 Mrs. Bela Mitchell—Mrs. Bela Mitchell.
 The American—A Friend.
 The White Memorial—Medical Mission Band, Baltimore.
 E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
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 } Mr. Wm. M. Norris.
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 Daughters.
 John B. Spotswood—Miss Anne R. Spotswood.
 A. B. C. Bed—By Friends.
 Sarah A. Wakeman Memorial—A Friend.
 In Memoriam—A Friend.
 Ellen Logan Smith—By her Mother.
 Helen E. Brown—Shut-in Society.
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